THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."—DANIEL 2: 44.

No. 48. Vol. LX. Thursday, December 1, 1898. Price One Penny.

THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 732.*]

CHAPTER XIII.

THE COLLEGES AND MONASTERIES OF ANCIENT BRITAIN—BANGOR—COLUMBA—GILDAS—THE CONDITION OF THE CHURCH IN HIS DAYS.

THE exact period is not known when colleges of Christian learning were first established in Britain. Some attribute the first, that of Bangor, to the zeal of King Lucius; others affirm that it was fully 300 years later before there were any institutions of the kind on the island. Germanus in all probability did much to strengthen the few already existing establishments and to build new ones. He lived in the age when monastic life had become exceedingly popular with pious churchmen. It was also encouraged by the dominant sect. The history of Christianity in Britain now becomes for some time largely an account of the rapid increase of these institutions of learning, of the remarkable or learned men that belonged to them, and of the routine of their daily lives.

The word Bangor in Welsh is simply a name for any college. Towards the close of the fifth century all the Christian societies in Britain began to assume that appellation. Before that period the British Christians called their societies by the simple name of Cor, a circle. It is not difficult for us to understand how this name originated. When these monasteries grew so that their inmates were numbered by hundreds or even

thousands then the word "Ban," meaning high or supreme, was affixed to "Cor," and the word "Bancor" or "Bangor" was coined, meaning high or supreme circle. In these institutions men spent their lives in prayer and study, in works of charity towards the sick and afflicted, and in receiving the ordinances of the church. Unfortunately history is filled with the story of how rapidly they decayed and how soon they were corrupted to meaner ends and selfish purposes.

It would be uninteresting to our readers to enter at length into details regarding the conduct of these institutions, or to give, even briefly, an account of each particular college, as far as their names and locations are now known. But as examples of the whole we may speak of a few of the most important. There was Cor Tewdys, for instance, said to have been founded by the Emperor Theodosius,* and later destroyed by the Irish about the middle of the fifth century. It was situated in Glamorganshire, at a place now known to the English as Lantwit Major, and to the Welsh as Llanillyd Vawr. Germanus restored it and placed at its head Illtyd or Iltutus.† According to the Triads it contained no less than two thousand four hundred members, one hundred being employed every hour, in order that the praise and service of God might be continued day and night without intermission; and an old manuscript, extant in the reign of Elizabeth, affirmed that the saints at the latter place had for their habitations seven halls and four hundred houses.‡ But as some of those whose names are enumerated, are also known to have studied elsewhere, it may be inferred that it was not an unusual practice to migrate from one college to another. Gildas the historian, the bishops David and Samson, Talhairn the bard, and the celebrated Taliesin,§ are said to have been educated here.

Bangor Asav, or College of Asav, afterwards called Llyan-Elwy by the Welsh, and St. Asaph by the English. This was founded by Asav, under the direction of Cynderyn (Kentigern) in the former part of the fifth century. The cathedral church of St. Asaph stands within a large churchyard, between the rivers Elwy to the west and Clwyd to the east, in the

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* Theodocius I., "The Great." Born at Cauca, in northern Spain, about 346: died at Milan, January 17, 395. Roman Emperor, son of Flavius Theodocius, a general (chiefly noted for his campaigns in Britain) of Valentinian I. He commanded in Moesia in 374; was made joint emperor by Gratian and ruler over the east in 379; defeated the Goths and other invaders; and after 382 enrolled the Goths in the empire. After the death of Gratian in 383, he had as colleagues Maximus, Valentinian II., and Eugenius. He defeated Arbogast and Eugenius at the Frigidus near Aquileia in 394, and became sole emperor. In ecclesiastical history he is noted for his submission to Ambrose.

† Iltutus—a prominent bishop of the British Church. He died A. D. 512.

‡ Hora Brittannicæ, Vol. 2, p. 355.

§ Taliesin— A Cymric bard who lived in the sixth century. He is said to have been the school fellow of Gildas at Llanveithin in Glamorgan, to have been seized by Irish pirates when young, and to have escaped by using his wooden shield for a boat, and floating into the fishing-weir of the son of Urien, who made him his foremost bard. He followed his chief to battle and sang his victories. The songs are his authentic poems. It is also said that he died in Cardiganshire and was buried near Aberystwith.

vale of Clwyd. The school of Llan-Elwy was in great repute: it consisted, according to archbishop Ussher, of 965 monks, who served God in great continence: 300, who were illiterate, were appointed to till the ground and take care of the cattle; 300 did the necessary work of the monastery; and the remaining 365 were deputed to celebrate the divine office. These last never went out of the monastery, unless upon some urgent necessity, but attended continually in God's sanctuary, being divided into companies, one of which began the divine office in the choir as another finished it. Tanner gives the following history of its foundation: "Kentigern, bishop of Glasgow, being driven out of Scotland founded an episcopal seat and monastery here about the middle of the sixth century, and became the first bishop. Upon his return to Scotland he made Asaph, or Hassaph, an eminently holy and good man, his successor, and from him both the church and place have since been called St. Asaph. But from the death of St. Asaph, A. D. 596, there is no account of this monastery."*

Bangor Dunod, named after its founder, was situated near Wrexham, on the banks of the Dee, in Flintshire. Bede says: That in the beginning of the seventh century the number of its monks was 2100 who were divided into classes of 300 each, under their respective superintendents; and that his readers might not be ignorant as to the manner in which so vast a society was supported, he adds, that they all lived by the labor of their own hands. This college was one of the most eminent in the island, and we shall have more to say regarding it hereafter.

Numerous colleges were also erected in Ireland. St. Patrick and his disciples are said to have founded above one hundred, and a like number are credited to the labors of St. Columba. The Irish colleges became so famous for their piety and learning that the youths of Britain were sent there to be educated. This was the golden age of Ireland's history. So devout were its students, so widespread their labors that it became known to mankind as the "Isle of Saints." Its religious institutions grew to such proportions that one college, that at Ardmagh (Armagh) had in the early part of the ninth century no fewer than 7,000 students.

But the most renowned of the early British monasteries was that established by Columba on the Island of Iona, now I-colum-kill, of the Scottish Hebrides. Before Columba's coming Druidism still lingered in the western islands. He converted to the Christian faith, Bridius, king of the Picts, with part of his people. From him, or Conan, the chief of the Scots in Britain, or perhaps from both he received the donation of the Isle of Iona. His monastery was considered the chief seat of learning in all Europe; and his disciples were not only men of learning, but of ardent zeal and piety. These were generally formed into societies, each consisting of twelve and an abbot, after the example of Christ and His apostles, and their foreign missions were commonly conducted on a similar plan. Columba's monastic discipline enjoined attendance at public prayers three times during the day, and as often in the night. In each office of the day they were to use prayers, and chant three psalms; and in the offices of the

* Abridged from Yoewell's Chronicles of the Ancient British Church.

night, from October to February, they were to chant thirty-six psalms and twelve anthems at three several times: through the rest of the year, twenty-one psalms and as many anthems. Thus prepared, Iona, sent forth her missionaries into every land, from which ignorance and idolatry were to be banished.

The account which Bede gives of Columan and other divines who left Iona to labor in England may be cited as examples of the faith and Christian heroism of this early age. We find them living in the most plain and frugal manner, frequently supporting themselves by the labor of their hands, and solicitous only to discipline and improve the heart. Except some cattle, they had no wealth; and whenever they received any money from the rich, they immediately gave it to the poor. Their houses were barely sufficient for their own accommodation, being resolved to cast aside everything that would hinder them in their Christian work.

The long course of education and probation required of his disciples by Columba, must have contributed much to their usefulness, as well as to the fame which they acquired for learning. In the life of St. Munn, one of his pupils, it is mentioned that his education took up eighteen years, in which there is no reason to think that he was singular. Many of the students employed themselves occasionally in practicing the mechanical arts as well as in the study of the sciences, in order to benefit and civilize mankind. Columba himself was skilled in physic, and we may believe that he would not fail to teach his disciples a science that would contribute so much to their usefulness.*

Yet, notwithstanding the labors of these zealous missionaries, the church continually grew more corrupt and departed further and further in doctrine and practice from the original standard established by Christ and His Apostles.

The account given by Gildas, the earliest of British historians, of the condition of Britain in the fifth and sixth centuries is a very pitiable one. According to his record all classes were steeped in infamy. Some, not liking his unpalatable truths, have endeavored to discredit his statements; they have styled him the British Jeremiah. But as Gildas lived in the times which he describes, and there is no conflicting testimony, we are compelled to believe that the direful effects of apostasy from the saving truths of the primitive church were being felt keenly in Britain.

In the fifth and sixth centuries of the Christian era Britain was divided into numerous small kingdoms, each with its own particular ruler.† The Romans called home by troubles that threatened the existence of the

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* Abridged from Yoewell's Chronicles of the Ancient British Church.

† After the connection between Rome and Britain had been entirely severed, A. D. 422, various independent and rival communities were formed in the country; and the petty sovereigns of each contended among themselves for the empire. About this time we read of the kings of Devonshire, Cornwall, Kent and Glastonbury; several kings of Cumbria, and the kings of Deira and Bernicia; several contemporary kings of Wales, and others in the north and west of England. We are told that there were nearly two hundred kinglings, the greater part of whom did not presume to wear crowns.

empire left the British exposed to the attacks of the Picts and Scots, in the north, and the invasions of the Saxons all along the coast. The Britains were ill-prepared for successful resistance. Three times they called on Rome for help; twice it was given, the third time the Romans were too busily engaged with troubles of their own to afford the assistance sought.* It is of this period that Gildas writes. He particularly charges gross licentiousness, drunkenness, hatred of truth, and love of falsehood, the reception of crime in the place of virtue. He says: "Kings were anointed, not according to God's ordinance, but such as showed themselves more cruel than the rest; and soon after they were put to death by those who had elected them, without inquiry into their merits, but because others still more cruel were chosen to succeed them." In another place he writes:

"Britain hath priests, but they are unwise; very many that minister, but many of them impudent; clerks she hath, but certain of them are deceitful raveners; pastors (as they are called) but rather wolves prepared for the slaughter of souls (for they provide not for the good of the common people, but covet rather the gluttony of their own bellies), possessing the houses of the church, but obtaining them for filthy lucre's sake; instructing the laity, but showing withal most depraved examples, vices, and evil manners; seldom sacrificing and seldom with clean hearts, standing at the altars; not correcting the commonality for their offences, while they commit the same sins themselves; despising the commandments of Christ, and being careful with their whole hearts to fulfill their own lustful desires, some of them usurping with unclean feet the seat of the Apostle Peter; but for the demerit of their covetousness falling down into the pestilent chair of the traitor Judas; detracting often, and seldom speaking truly; hating verity as an open enemy; and favoring falsehoods, as their most beloved brethren; looking on the just, the poor, and the impotent, with stern countenances, as if they were detested serpents, and reverencing the sinful rich men without any respect of shame, as if they were heavenly angels, preaching with their outward lips that alms are to be disbursed upon the needy, but of themselves not bestowing one halfpenny; concealing the horrible sins of the people and amplifying injuries offered unto themselves, as if they were done against our Savior Christ; expelling out of their houses their religious mother, perhaps, or sisters and familiarly and indecently entertaining strange women, as if it were for some secret office, or rather, to speak truly, though fondly (and yet not fondly to me, but to such as commit these matter), debasing themselves unto such bad creatures; and after all these seeking rather ambitiously for ecclesiastical dignities, than for the kingdom of heaven; and defending, after a tyrannical fashion, their achieved preferments, not even laboring with lawful

* The following is one of their piteous appeals:

To Aetius thrice Consul, the Groanes of the Brittaines:—The Barbarians drive us back to the sea—the sea again putteth us back upon the barbarians: thus, between two kinds of death, we are either slaughtered or drowned. We are the remnants that survive of the Brittaines, and are your subjects: who, besides the enemy, are afflicted by famine and mortality, which, at this present time, extremely rageth in the land."

manners, to adorn the same; negligent and dull to listen to the precepts of the holy saints (if ever they did so much as once hear that which full often they ought to hear), but diligent and attentive to the plays and foolish fables of secular men, as if they were the very ways of life, which indeed are but the passages to death; being hoarse, after the fashion of bulls, with the abundance of fatness, and miserably prompt to all unlawful actions; bearing their countenances arrogantly aloft, and having, nevertheless, their inward senses, with tormenting and gnawing consciences; depressed down to the bottom or rather to the bottomless pit; glad at the gaining of one penny, and at the loss of the like value sad; slothful and dumb in the apostolical decrees (be it for ignorance or rather the burden of their offences), and stopping also the mouths of the learned, but singularly experienced in the deceitful shifts of worldly affairs: and many of this sort and wicked conversation, violently intruding themselves into the preferments of the church; yea, rather buying the same at a high rate, than being any way drawn thereunto, and moreover as unworthy wretches, wallowing, after the fashion of swine, in their old and unhappy puddle of intolerable wickedness, after they have attained unto the seat of the priesthood or episcopal dignity (who neither have been installed, or resident on the same), for usurping only the name of priesthood, they have not received the orders of apostolic preeminence; but how can they who are not as yet fully instructed in faith, nor have done penance for their sins, be any way supposed meet and convenient to ascend unto any ecclesiastical degree (that I may not speak of the highest) which none but holy and perfect men, and followers of the apostles, and, to use the words of the teacher of the Gentiles, persons free from reprehension, can lawfully and without the foul offense of sacrilege undertake."

Such is the terrible arraignment made by Gildas; and the known condition of the church at this time in other lands causes us to fear that his complaint is too true.

[TO BE CONTINUED.]

DEATH OF RICHARD BALLANTYNE.

FOUNDER OF SUNDAY SCHOOLS OF ZION.

RICHARD BALLANTYNE, of Ogden, the first merchant of that city and father of the great Sunday school movement of the Latter-day Saints, died at his home yesterday afternoon, November 8, at 4:30 o'clock, of old age. His demise, however, was preceded by a lingering illness of about two months duration. He was well known and generally beloved by thousands who rejoiced in his friendship, and who will mourn his loss.

Brother Ballantyne was born at Whitbridge, Roxburgshire, Scotland, August 26, 1817. He was the son of David Ballantyne and Ann Bauman. He was baptized in December 1842 into the Mormon Church and emigrated to the United States in 1843, arriving at New Orleans. After enduring many hardships, he came to Utah, in 1848. He married in the

year previous and from 1851 to 1854 he filled a mission to India In December, 1849, he founded the first Sunday school in Utah, at Salt Lake City, and was ever since that time a prominent and indefatigable worker in the great Sunday school cause.

He was also a pioneer in journalism, being at one time proprietor and manager of the Odgen Junction. He has occupied responsible political positions in the city and county, and was one of Weber's best known school teachers. At the time of his death he was a member of the High Council, having occupied that position 17 years. On August 26, 1897, his 80th birthday anniversary, a Sunday school celebration was held in his honor, and it was a gala day in the history of Weber County. Thousands of children marched through the streets. In the exercises at Lester park, the honored veteran was literally covered by a wilderness of flowers from the children.

On that memorable occasion the following resolutions by the Sunday schools of Weber County were presented to Brother Ballantyne, beautifully engrossed on superfine paper:

"Dear Brother—Whereas, In the providence of God you have been made the instrument in His hand in establishing the first Sunday school in this Church, and

"Whereas, Through this divine assistance you have so faithfully discharged your duties, at times under the most adverse circumstances, causing over 100,000 officers, teachers and children to look to you as the father of the great Sunday school movement, and

"Whereas, In our Stake especially, the Weber Stake, your guiding hand and wise counsel, as well as your untiring efforts have been the means of placing us in the front ranks of this grand organization; now, therefore, be it

"Resolved, That we your brethren in behalf of the Weber Stake of Zion do hereby tender you our heartfelt thanks and invoke the continued blessings of God upon you, and we earnestly pray that God may yet spare your life for many more years that you may still further witness the fruit of your labors and thus increase your joy until your soul shall be satisfied with life, that when your spirit shall depart from its mortal tabernacle you may receive the crown of eternal life in the mansions of our Father and God with the welcome words, 'Well done thou good and faithful servant: enter thou into the joy of thy Lord.'"

Father Ballantyne was 81 years and 2 months old at the time of his death. He leaves two wives, several children and many grandchildren. The funeral service will be held on Sunday in the Tabernacle at Ogden at 1 p.m. May he rest in peace from his labors and his memory be forever blessed.—*Deseret News.*

WHAT will the fault-finding Christian do in heaven?

IN most lives the centripetal forces abound over the centrifugal. Thought and feeling revolve slavishly about the self-centre, instead of generously trending off on lines of sacrificing service.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 1, 1898.

SCIENCE AND RELIGION.

THE conflict going on between science and religion is a long one, and has been contested at every noted discovery in scientific investigation. The Bible states that God created the heavens and the earth and all living things on the earth; and not only that he created them, but that he pronounced them good. Is it not the height of absurdity to think that this same being would give revelations through his prophets that would contradict the truths made manifest through the works of his hands?

Where apparent conflicts are found there must be error either in the investigation of the scientist or in the interpretation of the Scriptures. It is very probable that many conclusions arrived at by the scientists are erroneous, and is it not just possible that many of the theories of the expounders of the Scriptures are also in the same category? This is self-evident—that any scientific theory that conflicts with revelation or any interpretation of Scripture that is opposed to positively demonstrated scientific truth is error and must give way before the light of eternal truth.

Any form of religion that ignores these facts must be classed as superstition, and its devotees as fanatics. A scientific conclusion may appear to be correct, from all data at hand, but if more thoroughly investigated might prove to be an error; in such cases there may be apparent conflicts but not real ones.

Apostate Christian ministers have so far perverted the Scriptures and taught for doctrines the commandments of men, that the people have been turned from the truth and made to believe their man-made myths and fables.

Scientific investigation has so completely undermined their false systems of theology that many of the brightest minds have been turned to skepticism or infidelity.

Many of the systems of modern Christianity (so called) are nothing if not mythical and inconsistent, so that, not being understood by the people at large, dependence must be placed on the ministers to interpret the scriptures. The Savior said, "If any man will do his will, he shall know of the doctrine," and if a man knows of the doctrine he cannot be led astray by any false theory of science nor by any misinterpretation of scripture.

The doctrines of modern Christianity have been weighed in the balance

and found wanting. The pressing need of the age is a system of religion that can recognize, at the same time, the truths of demonstrated science and the doctrines found in the pages of sacred writ, and can show that perfect harmony exists between the works and words of the Creator; a religion that will reach both the head and the heart—that is, will satisfy both the intellect and the conscience. Among all denominations of modern times, where may such a system be found? This important question should be carefully considered by all lovers of the truth, and they should not be satisfied with any other. Nothing short of this can satisfy the demands of this age of independent investigation and research, when men are not satisfied to take, unquestioned, the opinions of uninspired, self-constituted ministers or priests.

A religion to answer this demand must of necessity be of divine origin, for no man nor set of men, unaided by divine light from above, can possibly devise a system that will meet the requirements, for the self evident reason that men have reached only the borderland of scientific research or theology. This is evident when we look upon the hundreds of man-made, jarring sects of modern Christianity.

In searching for such a system it is useless to look among those that lay no claim to revelation or divine inspiration, but it must be found, if found at all, where there is a claim of revelation from God as the only source of unadulterated truth. It cannot be evolved from a system of science, as man by searching cannot find out God, neither can man unaided by the light of the Holy Ghost, which is the spirit of revelation, comprehend the things of God as recorded in the Holy Scriptures, for "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

As those laying claim to present revelation are very few, the field for investigation becomes quite limited, so that all who desire the truth can, without much trouble or waste of time, make their investigations thorough and complete. Prominent among those laying claim to divine origin is the Church of Jesus Christ of Latter-day Saints, commonly called Mormonism, which claims to be the restoration, by divine interposition, of the Church as established in the days of Christ and the Apostles, and is brought forth in fulfillment of many prophecies found in Holy Writ, and it receives the same persecution and reproach from the modern Pharisees as was accorded the Church in former times.

Mormonism, so called, is strictly the religion of the Nineteenth Century, because, being the truth, it will bear the inspection of the search-light of science and also the strictest comparison with the doctrines of the Old and the New Testaments. Its doctrines are not mystified, but are so plain that "Wayfaring men though fools need not err therein."

It was brought forth in the full blaze of this enlightened age in one of the most progressive nations on earth; its advocates are not only willing but anxious to have its doctrines examined by the most critical eye and put to the most crucial tests known either to science or biblical research.

It has grown and flourished under the most trying ordeals of persecu-

tion, mobbings, drivings, banishment, poverty, malicious calumnies and falsification, besides confiscation of its property, many of its people robbed of their political franchise, and its leaders and many others having suffered martyrdom for the cause.

Any institution that exhibits such vitality as this, being subject to the vicious onslaught of professed Christian ministers for a period of 68 years, is surely worthy of careful, unprejudiced and impartial investigation by earth's best and wisest men.

A. W.

By letter from President J. W. West of the London Conference, we learn that the work is progressing favorably in that part. He reports seven late additions to the Church with favorably prospects ahead.

The Elders are busy arranging for a lecture by Elder Geo. W. Palmer, this being the first of a course of lectures, on "Utah and her people," to be delivered in the various conferences throughout the British Mission.

The lectures are to be illustrated with lime-light views of Utah scenery, such as Indians in their native costume, grand mountain scenery, magnificent canyons, gold and silver mines, and buildings illustrative of the wonderful advancement made from the log cabin to the mansion, including the noted Mormon Temple and Tabernacle.

Pres. West also desires to express thanks to the unknown friend at Dunstable who so kindly sent fifteen shillings to aid the cause of truth, and asks the blessings of the Lord to rest upon the donor for the gift and the good wishes expressed.

Elders Platte D. Lyman and Henry W. Naisbitt arrived in Liverpool on Sunday, November 27th, on the American s.s. *Adria*. Brother Lyman comes to preside over the European Mission and Brother Naisbitt as his Second Counselor. Elder Jas. L. McMurrin, who has been appointed First Counselor, will come at a later date.

The brethren experienced an extremely violent storm at sea which somewhat delayed their arrival, but with the preserving care of Divine Providence, which has always attended the Elders of the Latter-day Saints in their journeyings, they were permitted to land in the best of health and spirits.

The Anchor Line s. s. *Furnessia*, which sailed from Glasgow on November 17th, with returning Elders and emigrating Saints on board, arrived in New York on the 28th.

Arrivals.—The following named missionaries from Zion arrived in Liverpool on the American Line s.s. *Adria*, on Sunday, November 27, at 11 o'clock a.m: For the British Mission—Platte D. Lyman of Bluff, Utah, and Henry W. Naisbitt of Salt Lake City, of the newly appointed presidency of the European Mission; Samuel B. Tenney, Luna, New Mexico; Joseph Holland, Grant, Idaho. For the Scandinavian Mission—Severin Neilsen, Mill Creek; August Mineer, St. Johns, Ariz.; Oluf Larson, Ran-

dolph; James C. Poulsen, Safford, Ariz.; John A. Blomquist, Labelle, Idaho; John A. Pearson, Rexburg, Idaho; John C. Nielsen, Hyrum; Charles Delbert Ahlstrom, Tropic. For the German Mission—Ferdinand H. Zarbock, Salt Lake City. For the Swiss Mission—Andrew E. Fuhrimann, Providence.

Along with the company was Mrs. Susan Duerden of Castle Gate, Utah, who was making a visit to Burnley.

RELEASES AND APPOINTMENTS.—John Jones, Traveling Elder in the Norwich Conference, has been honorably released on account of ill health, to return home on the s.s. *Anchoria*, which will sail from Glasgow, December 15, 1898.

The following named Traveling Elders have been honorably released to return home on the s.s. *Furnessia*, which will sail from Glasgow, December 29, 1898:

W. A. N. Challis, Birmingham Conference; Heber T. Booth, and John Houston, Newcastle Conference; Isaac Nash and D. B. Thomas, Welsh Conference; and Arthur Gardiner, London Conference.

Samuel B. Tenney and Joseph Holland have been appointed to labor as Traveling Elders in the Newcastle Conference.

IRISH CONFERENCE NOTICE.—A conference of the Church of Jesus Christ of Latter-day Saints in the Irish Conference District will be held in the Whitehall Buildings, Ann Street, on Sunday, December 11, 1898. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

NEWCASTLE CONFERENCE.

THE Newcastle Conference of the Church of Jesus Christ of Latter-day Saints was held in the New Assembly Rooms, Shields Road, Heaton, on Sunday, November 27th, 1898. Conference President Thomas Gilchrist presiding.

There were in attendance the presidency of the European Mission, Rulon S. Wells and Jos. W. McMurrin; President Thomas Gilchrist and all the Traveling Elders of the Newcastle Conference were present except Andrew A. Gibbons who was ill, suffering from a severe cold.

President Gilchrist, after making a few opening remarks, presented the general authorities of the Church and the presidency of the European Mission, who were unanimously sustained.

Elder Thomas Gilchrist was sustained as President of, and the following named Elders as missionaries in the Newcastle Conference, to labor in the respective districts as follows: Heber T. Booth and John Jeppson in the Stanly district; Andrew A. Gibbons and L. J. Brown in the Stockton district; Ephraim Briggs and James E. Meeks in the Carlisle district; John Houston and Edward Sutton in the Newcastle district.

The following statistical report for the past six months was read: Mission-

aries from Zion—High Priests, 1; Seventies, 9; Local Priesthood—Elders, 23; Priests, 9; Teachers, 9; Deacons, 17; members, 232; total number of officers and members, exclusive of missionaries from Zion, 280. Tracts distributed—from door to door, 14,041; in open-air meetings and otherwise, 12,277; books distributed—sold, 6; loaned, 101; given away, 34; strangers' houses visited—with first tract only, 5,158; by first invitation, 219; by re-invitation, 805; Gospel conversations, 1,533. Meetings held,—hall, 229; cottage, 53; out-door, 141; Sunday schools, 27; Bible Theological Classes, 9; Priesthood meetings, 4. Baptisms—new members, 17; children, 7; confirmations, 24; ordinations, 6. Children blessed—of Church members, 17; of non-members, 7; emigrated over eight years of age, 5; under eight years, 1; died—over eight years, 2; under eight years, 2; new subscribers for STAR secured, 5.

The time remaining was occupied by Elders Dan Muir, Heber T. Booth, Ephraim Briggs and Edward Sutton.

The speakers in the afternoon services were Elders John Houston, James E. Meeks and President Joseph W. McMurrin; and those of the evening were Elder John Jeppson, President Rulon S. Wells and Elder Lorenzo J. Brown.

The afternoon and evening meetings were well attended by both Saints and friends, who, by their marked attention, manifested great interest in the speaking.

Owing to the hurried visit of the Presidency, Priesthood meeting was held at the Conference House, 37 Cavendish Road, Jesmond, Newcastle, Saturday evening, November 26, 1898. Presidents Wells and McMurrin gave some valuable instructions to the Elders and exhorted them to be faithful and continue in well doing.

EDWARD SUTTON, Clerk of Conference.

DISCOURSE BY PRESIDENT LORENZO SNOW.

THE following discourse was delivered by President Lorenzo Snow at the Sixty-eighth Annual Conference of the Church in the Tabernacle, Salt Lake City, Utah, Wednesday afternoon, April 6th, 1898:

I take pleasure in occupying this position a short time, and with the aid of your prayers and the exercise of your faith, I would like to say something that will prove of mutual benefit. It is the privilege of Latter-day Saints who have entered into covenants with the Lord, who has revealed Himself in these latter times, to constantly improve, and especially under circumstances of the present where we assemble together and can exercise our faith in the interest of those who address us. And no Latter-day Saints should withdraw from an assemblage of this character without having received something that will be of importance in the future scenes of their lives. In and of ourselves we cannot possibly comply with all the commandments that God has given unto us. Jesus Himself could not without divine aid from His Father accomplish His work. He said on one occasion, "I can of mine own self do nothing: as I hear, I judge: and

my judgment is just; because I seek not my own will, but the will of the Father which hath sent me." And we, if it was necessary for Him, our Lord, to have divine assistance, will find it all the more important to receive His assistance. And in every circumstance and condition surrounding the Latter-day Saints, while in the performance of their duties, they are entitled to supernatural aid from the Holy Spirit, to help in the various conditions surrounding them, and in the duties that they are required to perform.

It is a mighty and glorious work in which we are engaged, and its benefit, so far as we accomplish the labors assigned us, are attended with the highest advantages to ourselves. I cannot imagine anything that is so vastly important as to work for and obtain one's own individual exaltation and glory. That undoubtedly is one great purpose for which we came into the world. When we lived in the other life we had no doubt some understanding with reference to our duties in this life when we were permitted to come to this our second estate. And very likely we put ourselves under certain obligations that we would discharge certain duties devolving upon us when we came here into our second estate. And we had rendered ourselves worthy to come upon this earth for the purpose of securing those blessings that could only be obtained by observing the laws pertaining to our present estate. There are many important things required at our hands, and many things which we can do, when assisted by the Spirit of the Lord, which may at times seem almost impossible to accomplish, and no man or woman should be discouraged when they feel that they cannot complete what they would like to perform, but we all should do what we can toward carrying out the grand work for which we are here. Paul said, he pressed forward toward the mark in the high calling of God in Christ Jesus. Now this is a very good principle for us to keep constantly before us day by day, month by month and year by year. We should labor for perfection so far as possible, and seek to go onward. There is no man or woman who can stand still any great length of time. In this path over which we are moving we are very likely to go backward if we undertake to stand still or act indifferently. We must push forward, because as the Church moves on, it is very evident that things of a more difficult character are occurring constantly, and we will find it far from easy to overcome them. Unless we improve as we move along we will find it very difficult to magnify our callings and to perform the work required at our hands. Latter-day Saints should not permit themselves to stand still. It is a privilege we have to serve the Lord and enjoy His spirit in our labors, but many of the people lose that portion of happiness that they might enjoy because of not reflecting seriously upon their duties and acting wisely and prudently.

We are told that the Lord will reveal unto our minds things past, things present, and things to come. There is a certain amount of qualification that could be had by becoming possessed of a knowledge of things that are past; that is to say, in reference to ourselves, to the things we have done in the past—those duties imposed upon us. There is a satisfaction and an enjoyment in such reflections. And then when we reflect upon

the future, and the exaltation that the Lord proposes to bestow upon us there is joy in that. There is great enjoyment to be had in having done right in the past and meditating upon the fact, and feeling that we are doing right now, because it is the privilege of every Latter-day Saint to know when he is doing that which pertains to the things of the Lord. If our past conduct has been such, and our present conduct is such that we will be entitled to receive glory and exaltation, and have our bodies free from disease and death, and be crowned with immortal glory in the midst of our wives, children and friends, worlds without end, these are contemplations which cause us to enjoy ourselves. This is the way Latter-day Saints should live. At present a great deal of trouble, anxieties and vexations are experienced by the Latter-day Saints, but we want to overcome these things and be qualified for the important duties required at our hands. The man who is sick is disqualified to act in things required of a healthy man. There is this privilege that every Latter-day Saint should seek to enjoy, to know positively that his work is accepted of God. I am afraid Latter-day Saints are not much better and perhaps they are worse than other people if they do not have this knowledge and seek to do right.

Paul was caught up to the third heaven, and he heard and saw things that were of the highest advantage to him, and, although he was not permitted to say what he saw and heard there, on account of the hardness of the hearts of the people, we can see the effects of it in his teachings and writings in that day. Paul said: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Well, that was an extraordinary expression for Paul to make at that time, but there was something in it. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifies himself, even as He is pure."

Every man having this hope in him purifies himself. There then naturally arises a determination to work for that high and noble position, to work for those wonderful promises made. There is an inducement to pursue a course of righteousness.

In this system of religion that you and I have received there is something grand and glorious, and something new to learn every day that is of great value. And it is not only our privilege but it is necessary that we receive these things and gather these new ideas. This Church, in its travels from the beginning, has passed through, as was told by President Cannon this morning, the most severe trials which tried the heart and soul of every man and woman in it. Now if we had not been pretty fair Latter-day Saints in the past we could not have done as well as we have, and we could not have looked back with so much pleasure on what we have accomplished. When we get into the other life and look back upon our past lives which we will undoubtedly understand, some of our actions will be of the highest pleasure to reflect upon, and will add to our enjoyment in the future life. For instance, Abraham, when he reflects upon

what he accomplished in this life, when in obedience to the command of God he took his only son, through whom he had been promised glorious blessings, up on the high mountain and was about to sacrifice him. The Lord praised him for doing this. Now if Abraham had not been faithful for some time before this happened he would not have been able to accomplish this thing. We ought to improve ourselves and move faster toward the point of perfection. It is said that we cannot be perfect. Jesus has commanded us to be perfect even as God, the Father, is perfect. It is our duty to try to be perfect, and it is our duty to improve each day, and look upon our course last week and do things better this week; do things better to-day than we did them yesterday, and go on and on from one degree of righteousness to another. Jesus will come by and by, and appear in our midst, as He appeared in the day when upon the earth among the Jews, and He will eat and drink with us and talk to us, and explain the mysteries of the Kingdom, and tell us things that are not lawful to talk about now.

We are going back to Jackson County, Missouri, one of these days. Now if it was proper to wish it I would not care if it was to-morrow, if word should come for us to go back to Jackson County and build up a great city there. The day will come when Latter-day Saints will be selected—all may not be called at once, but those who are worthy will be called. There will be no poverty in that day. There will be plenty of food, clothing and other necessaries of life; and the father who has a family, if called suddenly to depart this life will know that his wife and children will be taken care of, that provision will be made for their sustenance and comfort. But this is the United Order that we sometimes hear mentioned, but the time perhaps has not yet come to establish it. But the Latter-day Saints will never be satisfied with any other arrangement that might be proposed. The nations of the earth have for a long time been trying to establish some principle by which they can be financially sustained, united and live in peace, but have not succeeded. But the Lord has revealed a principle clearly and definitely so that there will be no mistake about it. The system will bring financial union to the Latter-day Saints, and we will be satisfied with it as we are now with the principles of the Gospel. It will suit us. It is something that is natural. And then you and I will have no trouble about our children's temporal welfare. This will take place and whoever goes to Jackson County will meet with that sympathy and friendship that were not met with in early days, and because of the absence of which the people were allowed to be driven out.

These are things for the Latter-day Saints and for every man and woman to think about, and we should commence to prepare and fit ourselves for the United Order. As far as spiritual things are concerned we are pretty well united, but when it comes to temporalities we often differ. But you will see the day, if you live properly, observe the Word of Wisdom and do that which is required, you will go back to Jackson County, many of you whom I am addressing this afternoon. I am sure of this.

God bless you brethren and sisters, and also President Woodruff, the